

JACK FROST'S HOME.

That is Where the People of Point Barrow Live.

IN FARTHEST ALASKA.

The Most Northern Point of Uncle Sam's Dominion—Curious Facts About the Native Who Dwell There—How They Get Food and Amuse Themselves—Queer Fishing and Hunting.

HERE IS NO COUNTRY in the world too cold for people to live in. Human inhabitants would doubtless be found at the north pole if food were to be got there. At that point the temperature is not so low by many degrees as in a latitude of 70° north, for example, where the natives believe that they are better off than they would be anywhere else.

The most northern part of Alaska is Point Barrow, where there has been a considerable settlement of Eskimo for centuries. They were found by the first white explorers living very much as they do today. In many ways these people are extremely interesting. From time to time accounts of them have been published, but nothing on the subject has got into print so exhaustive as a report that is about to be issued by the bureau of ethnology. It is prepared by John Murdoch, who accompanied an expedition to Alaska a while ago, acting as scientific observer.

HOW THEY EAT TOBACCO.

Perhaps there is nothing more peculiar about the Eskimo of Point Barrow than their methods of using tobacco, which they procure from the whites. They know good from bad tobacco. When they get hold of a few plugs of commissary tobacco from a vessel of the United States navy they show a marked ap-

preciation of the value of chewing the weed seeds to be universal. Men, women and even unweaned children keep a quid, often of enormous size, constantly in the mouth. The quid is not spit out, but swallowed with the saliva, without producing any symptoms of nausea.

These people, for the sake of making their quids last longer, cut it up very fine and mix it with finely chopped wood, in the proportion of about two parts of tobacco to one of wood. Willow bark is commonly used for this purpose, possibly because they have a slightly aromatic flavor. The mode of smoking the weed thus prepared is very odd. The smoker, after clearing out the bowl of his pipe with a little picker of bone, plucks from his deerskin clothing in some conspicuous place a small wad of wood, and then, with his thumb, he cuts the wad into three or four pieces, and begins to smoke, puffing out a stream of smoke, and then, with a violent fit of coughing, a native will sometimes be almost prostrated from the effects of the pipe. These people carry their fondness for tobacco so far that they will actually eat the foul oil refuse from the pipe, and then, with a violent fit of coughing, a native will sometimes be almost prostrated from the effects of the pipe.

THE FOOD THEY EAT.

These Eskimo depend mainly for food on the flesh of the rough seal. They also eat the meat of the reindeer, the walrus, the polar bear, the muskox, the musk, the white seal and many kinds of birds. Walrus blubber is sometimes cooked and devoured in times of scarcity. They regard the epidemics of the whale as a great delicacy and are very fond of the blubber, which they eat around the rook of the whale. The whalekin and walrus are eaten raw. Meat is sometimes consumed in a raw state, though generally it is boiled in water. The blubber of the driftwood, the broth thus made being drunk hot before eating the meat. Fish are often eaten raw in winter, and the disgusting character of the blubber is sometimes overcome by adding a little of the blubber to the fish. The blubber is sometimes eaten raw, and the disgusting character of the blubber is sometimes overcome by adding a little of the blubber to the fish.

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dogs to bring him to bay. Wolves are not regularly hunted, but they are often seen and occasionally shot by deer hunters, their fur being used for trimming hoods and other such purposes.

Before the introduction of steel traps, which they now obtain by trade, these Eskimo used a peculiar contrivance for catching the wolf. It was merely a stout stick of walrus bone one foot long and half an inch broad with a sharp point at each end. One of these was folded lengthwise and the two ends were joined by a piece of blubber, and frozen solid. It was then thrown out on the snow, where the animal could not see it.

DEERSKIN MITTENS.

and swallow it. The heat of its body would melt the blubber, causing the walrus bone, which was frozen into the shape of a mitten, to enter the stomach, thus killing the wolf. The best of this kind of trap was that it was so simple that it could be made by any of the natives.

SEAL CATCHING.

The most common method of hunting the seal is to wait at its breathing hole in the ice and shoot or spear it as it comes up for air. The native thus engaged has frequently to stand for hours motionless. His feet would be very cold, though they are so warmly clad in fur, were it not for a little three-legged stool which he carries with him. On this he sits, and when the seal comes up for air he strikes it with his harpoon, and the seal is killed. The natives are very fond of seal blubber, and they eat it in many ways.

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extremity of which is tied to a stake driven into the frozen soil. The stick is covered with a piece of blubber, the string being carefully covered. When the gull swallows the blubber he is caught.

Important accessories to hunting are wooden goggles, worn to protect the eyes from snow blindness. They are simply a wooden cover for the eyes, admitting the light by narrow horizontal slits, which allow only a small amount of light to reach the eyes and at the same time give sufficient range of vision. Such goggles are universally employed by the Eskimo everywhere except in Siberia, where a simple shade is used. To mark the places where they have buried meat in the snow hunters commonly employ little ivory rods, each with a bunch of feathers tied to one end.

Many of the games played by the natives are very old, though they are so warmly clad in fur, were it not for a little three-legged stool which he carries with him. On this he sits, and when the seal comes up for air he strikes it with his harpoon, and the seal is killed. The natives are very fond of seal blubber, and they eat it in many ways.

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MIDSUMMER EVE.

Strange Things That Might Happen Tonight, According to Old Tales.

ST. JOHN'S DAY CUSTOMS.

How the Worship of St. John Was Coupled With Curious Superstitions—The Origin of Bonfires—Fairs and Hobgoblins—How Maidens Tried to Peer Into the Future.

THIS IS MIDSUMMER day. It is a festival dedicated to St. John the Baptist, being his birthday. He is the only calendar saint whose birthday is celebrated. With all other saints it is the day of death, but in this case it is the day of birth. The festival is celebrated with bonfires, fairs and hobgoblins. The origin of these customs is very curious. The worship of St. John was coupled with curious superstitions. The origin of bonfires is very curious. The origin of fairs is very curious. The origin of hobgoblins is very curious.

VERY FEW CIVILIZED HABITS.

These natives have adopted very few civilized habits, though they have had a good deal of intercourse with white men. They have acquired a taste for civilized food, especially hard bread and flour, but these they are unable to obtain for ten months of the year. The greatest evil which has come from their acquaintance with the whites is the introduction of the whisky trade. To get it they will barter away valuable articles which should have been saved to secure the whisky. The whisky is sold by the whites for a very low price, and the natives are very fond of it. The introduction of the whisky trade has done much to ruin the natives. The natives are very fond of it, and they are very poor.

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WHAT WIZARDS COULD DO.

An old wizard boasts in the most tremendous way of the things he can do, but retains the same knowledge of how to do it as the old wizard who taught him the woe's pater noster to shepherds, teach cunning men how to turn, teach fairies to dance by moonlight, gamblers to look out of the window at midnight to demand of him the performance of those vows they had promised, give flying money that returns as it is spent.

Until recent years a quaint old custom was continued at Magdalen College, Oxford. From a stone pulpit in one corner of an open court, the entire court embowered in green to testify St. John in the wilderness. In old times the branches of trees were used in decorating houses to make this festival more joyous.

As late as the time of Henry VIII citizens of London kept vigils in great crowds, carrying out the old custom of lighting bonfires. The men themselves were nobly decorated with ribbons, jewelry and flowers, and carried long banners, which they held aloft. The banners were decorated with the name of St. John. The men were dressed in the costume of the time. The women were dressed in the costume of the time. The children were dressed in the costume of the time.

OLD-TIME SMUGGLING.

A Romance and an Incentive to It That Are As Old As Time.

From London Society.

Instead of a run by night in an open boat, from the French coast to the shores of Hampshire, Sussex, Essex or Kent, we have to content ourselves with these prosaic times with petty attempts to cheat the revenue, for which women are more frequently responsible than men. Such a case was recently reported at Belfast, where an Irish woman, named Mary MacMahon, was brought to the police court, charged with keeping whisky on premises which were unlicensed. Sergt. Jones deposed that he went into the defendant's house and found a woman named Granton, who was seated before a table. Upon searching her the sergeant came upon thirty bottles of whisky. The woman was very much surprised. She said that the bottles were for her husband. She said that the bottles were for her husband. She said that the bottles were for her husband.

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LEARNING TO SWIM.

An Expert Tells the Young Folks How to Do It.

THE DIFFICULTIES OF LEARNING THE ART NOT SO GREAT AS ARE USUALLY SUPPOSED—EVEN NOBODY SHOULD LEARN—DIRECTIONS WHICH, IF FOLLOWED, WILL MAKE THE TASK EASY.

From the New York Times.

Every boy should learn to swim. Girls are by no means exempt. Not only is swimming the most healthful and exhilarating of pastimes, but it is an accomplishment which may some day be utilized in the saving of life—your own or that of some one dear to you. As an exercise it is incomparable, bringing into play every muscle of the body, the work being so evenly divided that no part is strengthened at the expense of another. As a recreative sport what is there to compare with it?

IF SWIMMING were a difficult art to master there might be some explanation of youth growing up without learning to be at home in the water. But, really, it is almost as easy as rolling off the proverbial log. There is no more hard work in learning how to stop grounders, throw accurately a base, pitch a curve ball or play lawn tennis expertly than there is in learning to swim. The only difference is that the water is so much more forgiving than the ground. The water is so much more forgiving than the ground. The water is so much more forgiving than the ground.

HOUSE IN UTAHIAVIA.

On the morning of November 24, 1892, all of the heavy ice at Point Barrow broke away from the shore and drifted out to sea. The natives, who were near the shore, were very much surprised. They had seen the ice break away from the shore, but they had not seen it break away from the shore. They had seen the ice break away from the shore, but they had not seen it break away from the shore.

THEIR CLOTHING.

These Eskimo are very fond of playing "cat's paw," whenever they have leisure, and make a number of complicated figures with the strings of beads, and the beads are usually made of walrus blubber. One favorite figure is a very clever representation of a reindeer. Another amusement is to make a figure of a walrus, and the children are sometimes teased by the adults with the figure of a walrus.

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